

The Missionary Intelligencer.

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NUMBER 7.

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WORLD CONSECRATION.

THIS matter of consecration is no light thing. It is a summons of our ascended Lord to each one of us to go with Christ to Gethsemane, and if need be to Calvary. I once stated that we needed 40,000 missionaries to evangelize the world. I want to say to-night that it is not necessary to have 40,000 missionaries. One thing is necessary, and that is that every worker who presses to the front, and every Christian who stays at home, be a Christ-conductor. Much is said in every Convention about the greatest need; but are we not agreed that the one great need is that more of Christ be released? And how is more of Christ to be released? Is it not invariably through unhindered, open, and pure human channels? We recall to-night the words which Moody heard in Britain forty years ago, words which moved him as no other words he ever heard, words which transformed his life. A humble Christian said in his hearing: "The world has yet to see what God will do for and through the man who is wholly consecrated to him." "A man," thought Mr. Moody, "not a great man, not a rich man, not an eloquent man, a man. I am a man. It lies with the man whether or not he will or will not make the entire consecration."

—John R. Mott.

Financial Exhibit.

The following is the financial exhibit of the Foreign Society for the first eight months of the current missionary year:

	1915	1916	Gain
Contributions from Churches.....	2,659	3,314	655
Contributions from Sunday-schools....	290	323	33
Contributions from C. E. Societies.....	348	788	440
Contributions from Individuals.....	765	629	*136
Amounts.....	\$121,507 93	\$143,082 77	\$21,574 84

Comparing the receipts from the different sources shows the following:

	1915	1916	Gain
Churches.....	\$65,198 44	\$83,375 08	\$18,176 64
Sunday-schools.....	4,060 56	4,736 62	676 06
Christian Endeavor Societies.....	2,764 45	5,359 42	2,594 97
Individuals and Million Dollar Campaign Fund.....	23,805 49	27,123 65	3,318 16
Miscellaneous.....	2,312 10	2,590 75	278 65
Annuities.....	20,916 24	17,610 00	*3,306 24
Bequests.....	2,450 65	2,287 25	*163 40

* Loss.

Gain in regular receipts, \$25,044.48; loss in annuities, \$3,306.24; loss in bequests, \$163.40.

Please note the all-round gains, and be encouraged. See that your church and Sunday-school offerings are sent soon. A united effort will insure the \$500,000 before September 30th. Send to F. M. Rains, Secretary, Box 884, Cincinnati, O.

"And they shall bring all your brethren out of all the nations for an oblation unto Jehovah, upon horses, and in chariots, and in litters, and upon mules, and upon dromedaries, to my holy mountain Jerusalem, saith Jehovah, as the children of the Israel bring their oblation in a clean vessel into the house of Jehovah. —Isaiah 66: 20.

In the past year 17,045 persons have been treated in the Vigan Hospital.

Are we going to reach the \$500,000 before September 30? What is *your* answer?

Missions means more than an offering—missions mean life. An offering is the fruitage of vital life.

Habit is one of the strongest things in the world; therefore, cultivate the missionary habit in your church.

The Centennial Bible School, Bloomington, Illinois, reports an offering of \$75 on Children's Day and a splendid service with the exercise.

The Sahayak, the weekly paper published by our mission at Jubbulpore, is more widely read than any other paper published in Hindi.

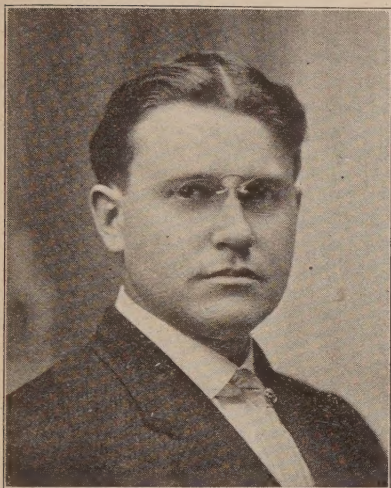
"For twenty-one consecutive years I have had to do with the March Offering in South Dakota, and it has got to be second nature."—A. H. Seymour, Aberdeen, S. D.

System in church finance is absolutely essential to the religious, moral, and practical efficiency of *every* church. The church that ignores it pays a heavy penalty.

In the last ten years the population of India has increased seven per cent. The increase in the number of Christians in the same time is fifty per cent.

A letter from F. T. Carter, of Humeston, Iowa, states that their congregation is working hard for a Living-link on the foreign field. The outlook is very encouraging.

There has been a big gain in contributing churches. The increase to June 1st was 655.



A. B. ROBERTSON.

Pastor, Ashland, Ohio, Church. This church is a Living-link in the Foreign Society. The congregation is happy in the support of Miss Mary Kelly, Nankin, China.



ERWIN F. LEAKE.

Pastor of the Living-link Church at Independence, Mo. This church is deeply interested in their support of R. D. McCoy, Tokyo, Japan.

Let us make the gain 1,000 before September 30. Please see that your church is in the long, growing procession.

An examination of the financial exhibit reveals the cheerful fact that the gain in the offerings of the Foreign Society to June was \$21,574. The churches as churches have gained \$18,174.

A. F. Hensey, of Africa, has written the lives of Mr. and Mrs. R. Ray Eldred, who died on the Congo. This book will be published in a few weeks. Orders may be sent in now. The price is 50 cents.

The outlook for a great offering from Children's Day is very fine. More schools are observing the day than last year, and the offerings from schools so far received are much larger than those of last year.

George H. Brown, North Tonawanda, New York, writes: "Had a great Children's Day yesterday; church crowded. Program most interesting and instructive the Foreign Society has ever prepared. Our people delighted with it."

Word has just come from India that Geo. W. Brown, of Jubbulpore, has suffered a very serious injury. He was kicked by a horse and badly injured about the head. He was unconscious for several days, but at the time the letter was written was much improved.

Many churches have sent no offering for Foreign Missions since October 1, 1915, the beginning of the current missionary year. The year will soon close now, September 30. There is not a day to be lost in doing something to help redeem the world.

Mrs. M. E. Vandiver, of Nevada, sends \$10 for Foreign Missions, although she lives where there is no church. We have no church in the whole State. She prays for all the work and keeps her heart warm by reading good missionary literature.

A lady who is supporting two Bible-women in Japan, at \$90 a year, writes as follows: "I only have what I can earn with my hands. It gives me great joy to contribute money to send the Word of God to those who have never heard of our Lord Jesus Christ, who came that we may have eternal life."

The church at Harrodsburg, Ky., will in the future support Miss Tabitha Alderson, who is a member of that congregation and will soon be married to H. C. Hobgood, of Africa. There is a fine missionary spirit in this historic church, so well served by Robt. N. Simpson, the minister.

Some of the Living-link churches have not raised their full \$600 yet. Please bear in mind that nine months of the missionary year are now passed. Only three months to close this matter up. Every church should be as prompt

A GOOD FAMILY DOLLAR-LEAGUE.



These are the six daughters of Secretary and Mrs. Bert Wilson, of Kansas City. They each had a dollar in their envelopes for Children's Day.

with the missionary fund as with the current expense fund.

You are proud of the standing of your local church, of course. This is right. Are you ever embarrassed at a State or National convention over the report your church makes for Foreign Missions? Does the report indicate efficient management of the financial side of the church?

The English Baptist Society, the Society that was founded by William Carey, has closed the year without a deficit. For four years the deficits have been from \$60,000 to \$30,000 a year. The fact that the last year closed without any deficit is greatly to the credit of the Baptist people.

The once dark and bloody land of Tahiti has, as with one accord, turned to the Lord. There are no heathen in Tahiti now. Every town and village has its house of worship. What has been done for the South Sea Islands in a hundred years may be done for all the world if Christians will make their program large enough.

"Mary Slessor of Old Calabar" is the name of one of the most interesting missionary books that has been written since "The Life of David Livingstone." Mary Slessor was a remarkable character and did a marvelous work on the field. This will be a good book for the friends of missions to read during their summer vacation.

It is said that 25,000 Catholic priests are fighting in the French armies. Many have been called home from their various foreign mission stations to defend their native country. The war threatens at various points the very existence of Roman Catholic foreign missions.

Dr. John Sergis, of Persia, who has lost almost everything, is asking that some friends provide him with \$2,000—\$1,000 to repair his home and \$1,000 to enable him to start in his profession as a dentist. It may be that some one whom the Lord has blessed will provide this money for this good man.

The treasurer of the Foreign Society has just received an offering for Foreign Missions that was taken two years ago. In the same mail, from the same church, comes the offering taken one year ago. If all churches had been as tardy in forwarding their support, the missionary force on the field would have grown hungry.

E. F. Leake, of Independence, Missouri, writes: "We have a splendid people deserving of praise and admiration. In nothing are they happier, I think, than in the Living-link relationship under the Foreign Society. They would no more think of quitting on that proposition than they would seriously consider getting along without a janitor."

The preacher who does not interest himself and his church in missions impoverishes his



F. J. LONGDON,

Superintendent of the First Church Sunday-school, Philadelphia. This school, with an average attendance of 121, gave on Children's Day \$500.

own soul, paralyzes the growth of the church, and withholds from those who sit in the valley and shadow of death the light that has flooded his own mind and blessed his own life. His obligation is threefold: to himself as an ambassador of Christ, to the church he serves and to the big wide world perishing for the bread of Life.

Many friends will sympathize with our G. M. Brooks, whose wife was called home to glory on May 18, at the home of her parents near Independence, Ky. She was born February 17, 1868, and was married to Mr. Brooks June 19, 1893. Mrs. Brooks was a beautiful Christian character, a warm friend of missions. Her abiding interest in the work of the Foreign Society will not soon be forgotten. Her home was always wide open to the missionaries and the missionary workers.

Here is a couplet from the pen of Oliver Wendell Holmes concerning giving to colleges which is very applicable also to those who would give to missions:

"God bless you, gentlemen! Learn to give
Money to colleges while you live.
Don't be silly and think you'll try
To bother the colleges when you die
With codicil this and codicil that,
That knowledge may starve while law grows
fat,—
For there never was a pitcher that wouldn't
spill,
And there's always a flaw in a donkey's
wheel."

Roy Rutherford, of Paducah, Ky., is the youngest Living-link pastor in our brotherhood, and Karl Borders, who goes out as their Living-link missionary to Manila, is the youngest man we have on the field. Brother Borders is a graduate of Transylvania University, and has a year's special training in Columbia University. He is well equipped for his task, and Roy Rutherford is making good in a splendid way at Paducah. These good men have started early in their world program.

During May, the Society received four Annuity gifts, amounting to \$3,685. One friend in Tennessee gave \$2,500. A friend in Virginia gave \$1,000. This friend had given on this plan before. There ought to be a steady stream of Annuity gifts by those who must have an income on their money during life. The Foreign Society has received over \$600,000 on this plan. One friend in Illinois has definitely decided to turn over \$6,000, as soon as he makes a sale of some first-class Illinois farm land.



C. J. ROBERTSON,

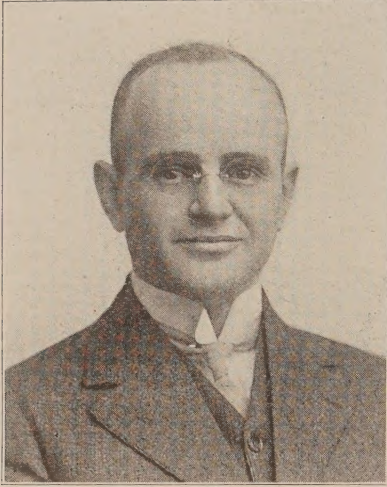
Pastor of Gibson City, Ill., Christian Church, which becomes a Living-link in the Foreign Society. This church will support Fred E. Lee who goes to Tokyo, Japan. Both pastor and congregation are very happy in this new ideal.

E. W. Sears, of Sulphur Springs, Texas, writes: "The cut you use in this week's *Standard*, entitled, 'It is Irresistible,' is a dandy." We have received several comments on this cartoon. We are sure that the picture has made a great many people think. It is the one published in last month's INTELLIGENCER of the Children's Day wave rushing on, and Ignorance, Prejudice, and Indifference trying to sweep it back. J. Earnest Dean of Cleveland is the author of this and many other good cartoons we have published in recent years.

The Church Missionary Society of England, the largest single missionary society in the world, began the year with the determination to speak little of deficits and much of the need of a spiritual revival. One-day conventions were held all over England. One result of these conventions was that the receipts increased \$120,410 over the receipts of the previous year. In view of what England is doing for the war, this is a marvelous triumph. The members of the Society in their faithfulness propose to redouble their efforts. They feel that the reward of every kind of giving is the desire to give more.

The friends of the work should remember that the war has interfered more or less with all missionary work. The price of lumber for buildings has increased 100 per cent. Hardware for buildings has increased 400 per cent. Ocean freights have risen in some cases 1,000 per cent. Medicines that once sold for 14

New Missionaries Ready To



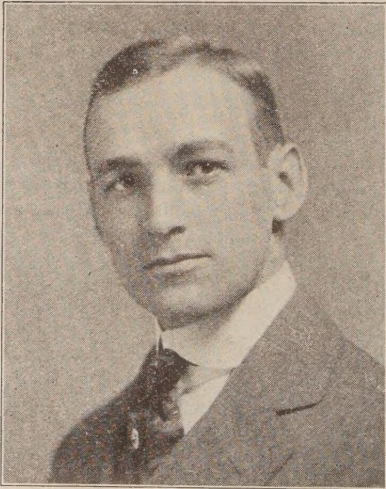
FRED E. LEE

Who sails during the summer for Japan. He will be associated with R. D. McCoy in the educational work. Mr. Lee is a graduate of Kansas University, and will secure his Ph.D. from Yale this summer. The church at Gibson City, Ill., will support him.



MRS. FRED E. LEE AND BABY.

Mrs. Lee sails in the summer with her husband for Japan. Mrs. Lee is a Canadian, and received her education in that country. Mr. and Mrs. Lee will live in Tokyo.



KARL E. BORDERS,

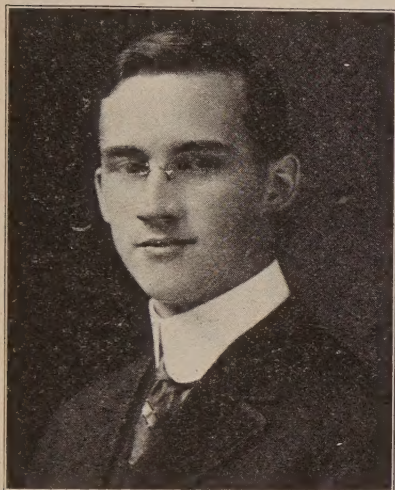
Who goes to Manila, P. I., in July. He is a graduate of Transylvania, and has had a year's graduate training at Columbia University and Union Seminary, New York. Mr. Borders goes out to teach in the Bible College and Union Seminary with Bruce L. Kershner.



MISS MARY GAYLE,

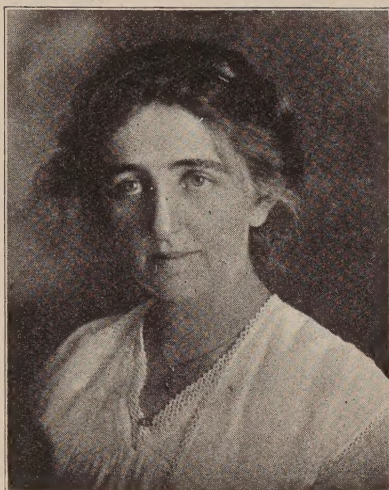
Of Frankfort, Ky. Miss Gayle is a graduate of Transylvania, and has her Master's degree from that school. She will marry Mr. Karl Borders, and sail for the Philippines in June. The church at Madisonville, Ky., will support her.

Sail for Their Fields of Labor.



F. E. HARNAR,

Of Newton Falls, Ohio, who goes to India this fall. He is a graduate of Hiram College, and has had two years in Union Seminary and Columbia University, New York. The Sunday-school at Ionia, Mich., will support Mr. Harnar.



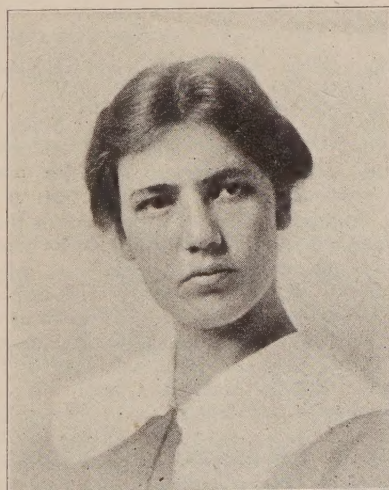
MISS BLANCH E. DAVIS,

Of Hamilton, Ohio. She will marry Mr. Harnar and sail for India in August. Miss Davis is from Hiram and Berea Colleges. The Hamilton, Ohio, church will support her as a Living-link.



MISS ANNA LOUISE FILLMORE.

Miss Fillmore goes to China. She is a daughter of J. H. Fillmore, of Cincinnati, who is known to our people because of the songs he has written and as a music publisher. Miss Fillmore is a graduate of the University of Cincinnati, and has had a year at the College of Missions.



MISS TABITHA C. ALDERSON.

Of Kentucky. Miss Alderson and H. C. Hobgood will be married and sail for Africa in October. Miss Alderson is a graduate of the College of Missions, Indianapolis, and will be supported by her home church, Harrodsburg Ky



IRVING S. CHENOWETH.

Pastor First Church, Philadelphia, which becomes a Living-link in the Foreign Society. While reaching the Living-link ideal, this church will make its offering to the General Fund.



M. C. HUTCHINSON,

Pastor of the Fulton, Mo., Church which supports C. F. McCall, Akita, Japan. Mr. Hutchinson and Mr. McCall were schoolmates, and the Living-link relationship is very pleasant.

cents an ounce now sell for \$1 an ounce, and some that sold for $7\frac{1}{2}$ cents a pound now sell for \$1.25 a pound. The missionaries are staying at their posts faithfully. It is for the friends at home whom the Lord has blessed with an abundance to see that the needs of the work are all supplied.

HOW ONE LIVING-LINK CHURCH GREET'S ITS MISSIONARY.

Mrs. O. P. Lockhart, of the Magnolia Avenue Church, Los Angeles, California, writes: "We are so glad to know just when our missionary W. B. Alexander arrives in San Francisco. We have prepared a post-card shower, and when the boat docks he will receive an urgent letter from our pastor, Brother R. W. Abberly, another from me, and one hundred and twenty post-cards from the Magnolia Avenue people inviting him and his family to spend Children's Day in Los Angeles with the Magnolia Church. We are preparing to give him a royal welcome, but will not work him too hard. Having Brother Alexander with us for a few days will be an inestimable help in creating a greater interest in missionary activities. Our pastor, Brother Abberly, never misses an opportunity to speak a good word for missions, and now, thanks to the course of study called "Little Journeys," the young people are waking up, too."

FOR ALL THY MISSIONARY SAINTS.

For all Thy saints who labor on, we pray—

Thy patient, toiling saints, who still are here,

Climbing and faltering up life's rugged way.

Forget them not, O Lord, to them be near.

For all Thy saints in far-flung lines, who still Gallantly raise Thy standard 'gainst the foe,

We plead—O! show them perfectly Thy will, Give them the succors of Thy hand to know.

Help them, with lifted heads, to stem the tide Of hostile forces menacing their lives;

Aid each true saint, on fields of battle wide, As with the ranks of sin he sternly strives.

These are Thy saints, O God—as truly Thine As those that rest before the great White Throne.

May they, at last, in that same radiance shine; May they, like them, be numbered as Thine own.

May they, when life's long fight is fully o'er, Join in that hallelujah chorus grand

Among the victors gathered on Heaven's shore,

Who, crowned and robed in white, triumphantly stand!

—ELIZABETH STRANG BAIRD.

From The Missionary Survey.

EDITORIAL.

Encouraging Signs.

There is much in the work of the Foreign Society to encourage our hearts. The growing cordial attitude of the churches to the work is certainly a most hopeful indication. Our churches are coming more and more to a serious recognition of their opportunities and obligations. The deeper spiritual life is filling them and quickening them in all Christian activities. This is manifest in many ways, but in no way more clearly than in their enlarged growth in the world-wide missionary cause.

There has been a gain of 655 contributing churches to June 1. That gain is more than all of our contributing churches in 1886. It is more than one-half as many contributing churches as we had in 1893. The preachers are getting down to real work in this matter of enlisting the churches. And that is not all. More churches are making the Living-link standard their ideal in missionary giving. Constantly the number grows. The apportionment means more to them than in former years. And churches are coming to take the apportionments really seriously. They are taking a just pride in doing something worthy. Some churches are now aspiring to live up to the slogan of the Laymen's Missionary Movement, "As much for others as for self."

The more our churches put themselves in line with God's eternal purpose as revealed in the Holy Scriptures, the greater will be their influence both at home and abroad. They must have outlook and uplook. Great is he who builds a strong, spiritually-minded, missionary church. There is no more worthy task for any man. Numbers are important, but numbers are not a correct measure of the strength of the church. Some churches have a name to live and are dead. They are lacking in the Christ spirit and in the Christ program.

The Sunday-schools are also doing their part. More schools are giving than last year. Cheerful reports are being received as to their offering on Children's Day. They are giving more than last year. The great Bible classes are coming to a recognition of their missionary privileges and the joy of the larger service.

And have you noticed how the Endeavor Societies are bounding to the front? They have already gained 440 contributing Societies this year, and the total gain in their gifts is \$2,594. This is simply fine! This is almost double what they gave last year for the corresponding time. In growth and outlook they are more than keeping step with the churches and the Sunday-schools. Say not that the day of the Endeavor Society is past. By no means. And all the indications point to the fact that there will be other gains in the number of Societies and in the aggregate amount given before the year closes.

And our hats are off to that noble band of individual givers who are doing so well. They have already given \$3,518 above their offerings for the corresponding time last year. No backward step for the growing number of men and women who remember this cause each year with a personal contribution.

The Annuity gifts are a little behind. But we have faith that many friends will come up with this class of gifts before the year closes. A number have the matter under serious consideration.

Altogether, the outlook is brightening. We are destined to grow as a people if we give due emphasis to the real mission of the Church of Jesus Christ.

Permit us to remind the readers of the INTELLIGENCER of our exhortation in the June number to endeavor to make three definite gains before the year closes:

1. There should be a gain of 1,000 contributing churches. To do that we must gain 345 yet. *It can be done.* But it will require the earnest and thoughtful attention of the friends *at once.*

2. The gain in receipts from the churches should not be a penny less than \$25,000. Let every church do its full part. Please act *now.*

3. We should make a gain from all sources of \$74,863 on the year to make the receipts leap to \$500,000. *What say you?*

Let us hear from the friends of the work, one and all, from every part of the country.

The Heart of Children's Day.

The superintendent of a Sunday-school which sent a large Children's Day offering, gives utterance to the following expression: "The happiness of the people was worth as much as their gifts and the joy of accomplishing something worth while is boundless." Here is the core of the Children's Day blessing. The happiness of the children and the congregation and the joy of doing a worthy thing for Christ. We rejoice that so great a number of Sunday-schools look upon Children's Day as one of the most wonderful privileges of the year. Not only a climax of missionary education for the children and an opportunity for the expression of interest in gifts, but it really is a great, joyful fellowship with Jesus Christ in his plan for world-redemption. This is why Children's Day

is such a great institution, and is the principal reason why every Sunday-school among us should give the pupils the privilege of this festival. No Sunday-school that has ever entered into the preparation and accomplishment of Children's Day with the spirit described above will give up the regular observance of the day. It is an anniversary in such a school which cannot be neglected. It is heart and life and soul for the year's work. It is to the year's Sunday-school efforts as the communion service is to the weekly worship of the congregation. How pitiful it is for a Sunday-school to go through a long period of years without paying any attention to such an opportunity and privilege. Children's Day gives the Sunday-school a world heart, world interest, and world expression. It is the personification of Jesus Christ

in the vision and program of a Sunday-school group. It is the hand of Christ-like benevolence extended to the people on the other side of the world. It is the outstanding opportunity of a Sunday-school to participate in the big, sweeping New Testament program

of our Lord. It is loyalty and obedience all bound in one. Christian lands receive a wonderful blessing from the Children's Day institution, but the Sunday-schools themselves which are robbed of this privilege are poor indeed.

The Essence of the Gospel.

The work of missions is inseparable from the very spirit of Christianity. Indeed, the essence of Christianity would be overlooked and lost without missions. The gospel has been defined as "good tidings." This very title implies the bearing of the news to a lost race.

It is very significant that at the close of each Gospel, and at the beginning of the Acts, the command and commission are repeated. True, there are different forms; together they give the Commission in its entirety. In Matthew the emphasis is on discipling all nations and the promise of Christ's presence. In Mark it is on proclaiming the gospel to the whole world and every creature. In Luke the stress is upon witnessing, and there is the promise of power from on high. In John there is a commission direct from our Lord, a definite sending forth and a breathing upon them of the Holy Spirit. In Acts the duty of witnessing is emphasized

and the expanding territory of testimony outlined, with the renewed promise of power not many days hence.

In no other case does such repetition occur, and in such variety of statement. The evident intent is to burn this one impression upon the very mind and heart of the infant church, that the dominant duty of disciples is to see that Christ is made known and his cross is set up in every part of the wide world.

This Commission, written in our Lord's warm heart-blood, has never been abrogated. And it has never in the least been modified. It has the approval, the stamp, and seal of Christ's own authority upon it. The church is doing business to-day under that command of our risen, reigning, all-powerful Lord. To listen to His last ringing words and joyfully move forward in the execution of his plan is the solution of all problems connected with our glorious religion.

Individual Gifts.

Last year the number of friends that made direct personal gifts for the work of the Foreign Society was 1,764, and their contributions reached the splendid sum of \$99,327, an average of \$56 for each contributor. One big-hearted friend gave \$10,000 as a direct gift.

Let it be noted that nearly one-fourth of the income of the Society was from individual offerings; that is, offerings coming to the Society not through the churches or Sunday-

schools. And let it be noted also that the individual gifts bounded from \$38,387 in 1905 to \$99,327 in 1915. Fine growth, that, in ten years! Now let us work for a similar growth in the next ten years.

During the first few years of the life of the Foreign Society most of the money came from personal gifts. The churches had not been awakened. They had little interest in Foreign Missions. For example, the Annual Re-

port of the Society for 1877 shows that there were 417 personal offerings and only 64 contributing churches, as churches. Now there are usually more than twice as many contributing churches as individual offerings. Time works changes.

There ought to be far more individual givers. The number should swell to 5,000 very soon. Many do not have an opportunity to give in the regular offering the first Sunday in March. There is a large number of isolated members, those who live in communities where we have no church, those who may be traveling, etc. For one reason and another many have no opportunity of contributing through the local church. Every Christian should make at least one offering each

year for Foreign Missions. This goes without saying.

Some great things have been done on the foreign field by individual gifts. An individual gift provided the hospital at Chuchow, China. The same is true of Nantungchow. A number of individual gifts provided the great Girls' College in Tokyo, Japan. A personal gift made possible the splendid printing press at Jubbulpore, India. Many chapels, schools, etc., have been erected by the liberality of some good friend of the work. A number of missionaries are supported on the field by individual gifts. These are only examples.

Let more attention be given to the matter of personal contributions, that the treasury of the Society may not be embarrassed as the work develops.

Missionaries on Furlough

There are a number of the missionaries of the Foreign Society at home this year on furlough from their respective fields. The pictures of these workers are shown on another page. They have come up from their rich mines for a breath of fresh, exhilarating American air. The atmosphere of heathenism with which they are constantly surrounded is exhausting. The food they eat and the water they drink and the social conditions under which they live are not the best. It impoverishes the mind, it enervates the body, and it does not provide for the common Christian social life for which the heart craves.

These weary toiling soldiers of the Cross greatly need and richly deserve a season of rest. Their nerves are tired. Their hearts are over-burdened by constant strain. They need to hear some great, soul-inspiring sermons.

They need to be in the midst of earnest, consecrated, worshipful churches. Such an experience will give them a new lease of life. The warmth of heart and thrill of soul will be remembered for years and years to come. They will speak with other missionaries when they return of their rich spiritual experiences at home, and tell it out to the native churches in all the fields. The attention and love extended them will be carried as a sweet benediction over the world.

Give the missionaries a big, hearty, inspiring welcome. Your church will honor itself as it honors these apostles from the ends of the earth. Do not work them too hard. Permit them to have good visits with their relatives, with old classmates and bosom friends. Show a big interest in them. Make them feel and know that the churches appreciate their long and faithful service.

Testimonies on Children's Day.

WORDS THAT RING WITH THE SPIRITUAL UPLIFT OF THE DAY.

W. L. Kirby, superintendent, writes: "The Richmond Avenue Church of Christ Bible School, of Buffalo, N. Y., observed Children's Day on June 11th. Attendance, 327; collection, \$228.77. Three young men were on the platform at the morning session, who have recently given their lives to the ministry. The exercises, following the outline of the subject "China," took the place of the evening sermon and were interesting and instructive. The school appreciated the souvenir coins given to Dollar Leaguers. We based our appeal on \$1.00 gifts to secure the services of a native worker one week, and we are happy to report the salary of a native worker provided for for more than four years, or four native workers for one year."

F. J. Longdon, Jr., Superintendent of the First Christian Sunday-school, Philadelphia, writes as follows about their great day: "The Day has come, but the spirit of its influence still lingers with us. The full \$500 will be sent. Our treasurer, Mr. Roelofs, remits \$173.71 additional to-day. I wish to confer with Mr. Chenoweth about the wisdom of combining the offerings of the church and school to reach the Living-link amount, \$600. Our church apportionment is \$160.

"Please tell Miss Lucy King DeMoss that her Children's Day service was splendid. I have used the exercise furnished for a number of years, but am delighted with the fine 'follow-up' of the missionary journeys made possible this year.

"The average attendance of our school for the first five months of the

year was one hundred and twenty-one, so please take out of your literature the sentence that 'only a large school can reach the \$500 mark.' The happiness of the people was worth as much as their gifts and the joy of accomplishing something worth while is boundless.

"Our faith in prayer and the love of the Good Father who has made the result possible increases daily."

George S. Adams, Superintendent Magnolia Avenue Sunday-school, Ft. Worth, Texas, writes as follows about their Children's Day service:

"The exercises 'Children's Day in China,' were used, and were given at the 11 o'clock services, and the offering taken immediately following. The offering was \$300. We had a large bulletin board 5 x 4 feet on which we had the map of China covered by cardboard colored to represent the new Chinese flag, with the five colors, in the very center of which was the white Christian cross. This cardboard was in small squares, representing one, two, five, and ten dollar blocks, and as the classes and individuals made their offerings, these squares were pulled off and given to the donor. At the end this left the map of China uncovered, showing our station at Chuchow marked with a large star. It was very impressive, and I believe that the audience would have stayed there yet if that map had not become uncovered.

"I trust that this report is not too lengthy, but my heart is full with thanksgiving to our Heavenly Father for the blessings of the missionary spirit and the consecration of lives and means for this great work. May God continue to bless you and your great work, is my prayer."

The Pathos of Just Being Rich.

In the Claypool Hotel, Indianapolis, there is a room dedicated to Indiana's most beloved poet, James Whitcomb Riley. All around the walls are gems taken from his poems. One panel has this stanza:

"I've half-way struck the notion,
When I think of wealth and sich;
'That nothin's much patheticker'n
Jes' a-bein' rich."

These homely lines contain a great truth, a truth that should be pondered in these wonderfully prosperous days. Is there anything more pathetic than a man who has money in abundance and nothing else—no vision, no generous impulses, no thought of anything but himself and of adding to his store? Lord Roseberry holds that the main advantage in being a rich man is that he can help those who are less fortunate than himself. It were better for a man that he had never been born than that he should live to make and hoard and gloat over his possessions, while there is so much of sin and sorrow in the world and so many opportunities of being of service to his kind.

In one of our Lord's parables he told of a man whose fields brought forth so plentifully that he was embarrassed with his riches. He said, "What shall I do, because I have not where to bestow my fruits?" After thinking the problem through, he said, "This will I do; I will pull down my barns and build greater; and there will I bestow all my grain and my goods. And I will say to my soul, 'Soul, thou hast much goods laid up in store for many years; take thine ease, eat, drink, and be merry.'" All

around him were those in need; every day he had opportunities of fruitful and rewarding service. He had no concern and no thought of anyone or anything aside from himself.

God's estimate of that man and God's condemnation of his course are expressed in these forcible words, "Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" Our Lord's application of the story is this, "So is he that layeth up treasure for himself, and is not rich toward God." That man who might have been immortalized as one of the world's greatest benefactors has come down the ages branded for time and eternity as the "Rich Fool."

It is not a sin to be rich, but to be rich and have no eye to see the need and misery of the world, and no ear to hear its bitter cry, and no heart to respond in a worthy fashion, is a sin, and a damning sin. It is possible for a man to make money and to make it honestly; and it is possible for him with the right use of his money to lay up treasures for himself in heaven, where neither moth nor rust corrupts, and where thieves do not break through and steal. A rich man can make his portion of the desert smile like Eden, and like the garden of the Lord, and while doing so enrich and ennoble his own soul, multiply his joys, and make his calling and election sure. He can perpetuate his name and his influence and make friends who will welcome him into the eternal tabernacles when his beneficent career on earth is closed for ever.

God save his people from being satisfied with "Jes a-bein' rich."

CONTRIBUTED ARTICLES.

Leaves from a Medical Missionary's Notebook

DR. G. J. P. BARGER'S FIRST IMPRESSIONS OF AFRICA.

October 20, 1915—En route up the Congo on the S. S. Oregon:

Early this morning the *Oregon* put in at a wood post for a new supply of fuel, and the natives told us this story:

Their men discovered an elephant swimming the river. They wanted it for meat but did not have any weapons other than axes. A canoe load of men tackled the elephant, but were upset. A second canoe load went out, but fearing to get near its head to kill it, they determined to have some meat anyway, so attacked from the rear and hacked out about four kilos of meat from the live elephant and let it go on its way.

The *S. S. Oregon* was ten days carrying us from Leopoldville, at the head of the cataracts of the lower Congo, to Bolenge. Early in the afternoon of October 27, 1915, we sighted Bolenge in the distance. All day long the boatmen had been singing with gladness at their return home after nearly a month's absence. As we approached Bolenge, the native villages became more and more numerous along the river bank, and we passed several villages from which native Christian teachers greeted us. We heard them telegraphing on their log drum, the *lokole*, the news of our passing. Ahead we could see a crowd in a canoe waving several United States flags. As we pulled in at Bolenge beach at five o'clock, it was fairly alive with United States flags, a glad sight to our eyes, and the crowd on the bank was singing and gesticulating. After several songs, the pandemonium suddenly quieted,

and all bowed heads while Njoji led in a prayer of thanksgiving. They had prayed long for a doctor, he said, and now they saw him before them with their eyes. The Holders and Edwards and Moons also received a cordial welcome. Many natives came aboard the *Oregon* to greet us all. The little chaps asked for our "losako," or word of wisdom, but the older ones were more considerate of our inability to speak their language. Then we had to run the gauntlet of the crowd on shore.

How glad we were to be at Bolenge! With what interest we walked ashore at our new home and looked over the mission grounds and peeked into the home that was to be ours in Congo. Bolenge was easily the prettiest place we had yet seen on our trip up the great river.

We were to remain several more weeks on the *Oregon* while we attended the General Conference of our mission, and incidentally visited all of our stations.

By the morning of November 11 we were back at Bolenge again, ready to settle down to our work. By noon our goods had been set off on the beach and we went at once to clearing our house. Soon after noon a thunderstorm approached, and Mr. Moon sent out a hurry call on the station *lokole* for the workmen to get our stuff under cover. The cases were piled helter-skelter on the veranda. Most of the boxes got a wetting, for the second time on our trip. Then it began to pour so hard that the men skipped for cover, leaving three or four big boxes on the beach. Mr. Moon had to go

after and rout the men out of their huts and make them carry the boxes in out of the rain. So goes traveling in Africa.

November 3, 1915—On S. S. Oregon between Longa and Monieka:

Darkness has fallen over the great equatorial forest of Central Africa with its myriad forms of life. The *Oregon* has tied up along the river bank for the night. Except for a small clearing where we are tied up, we are lying up against the almost impenetrable forest, which elsewhere comes to the water's edge. In the clearing we can see the dark forms of the steamer men clustered about a smoky fire to keep off the night chill and the mosquitoes. On the other side of the vessel the Bussira River flows quietly past, its surface mirroring the stars and clouds overhead and duplicating the dense border of trees across the river. In such surroundings we lie down peacefully to sleep, lulled to rest by the song of the frog and the cricket and other nocturnal singers.

November 5, 1915—Monieka:

The *S. S. Oregon* brought us here late yesterday afternoon. The natives gave us a cordial greeting. I suppose there were two or three hundred of them lined up along the path leading to the water's edge and on the top of

the high bank which rises abruptly from the river. In the crowd, about half-way down the hill, stood the old chief Lonjataka. For years he has always been among the first to greet our steamer on its arrival, but when a state or company steamer stopped he was nowhere to be found, for he had secret hiding places in the forest. It has been only about two years since the state forgave him and said the palaver between them was off. He had long been hunted by the state, and he had severely punished the soldiers sent against him. Now the state has offered to appoint him "medal chief" (the one who carries out the official decrees of the state), but he will not have it. Jaggards say he is too kind-hearted for such a job, for he probably would not punish as severely as the state sometimes requires. But though there is a medal chief, in the eyes of the people Lonjataka is the great chief. He used to have power over the country as far down river as Longa. He greeted us cordially, and gave his losako, "We leave our marks in the forest." His dress is a necklace of leopard's teeth and a large maroon felt cloth draped with the ends held before and behind by a belt.

The natives were singing heartily as we came up. Mr. Holder, just returning from furlough in America, shouted

MEDICAL SERVICE IN THE HEART OF AFRICA.



The old thatch and bamboo medicine house used by Dr. Fyrmire before the new hospital was built. He did many operations in this house. It was unsanitary and did not protect sufficiently from storms and heat.



The new hospital at Lotumbe, Africa. The lumber was sawed by hand from the forest, and the sheet iron roof and siding was shipped from England. Landon Thomas, of Georgia, provided the money for this building.

a greeting, and was answered by a mighty chorus of "O's." All were glad to see him back with his bride.

To-day, while the Holders helped Miss Apperson pack to go to Lotumbe, I went with Edwards and Moon in a dugout canoe (the first I've been in) down to Busira to see about slipping the steamer *Oregon* in order to paint her hull. We had a half-hour's ride downstream, and then landed to walk around a dangerous part of the river. Our path lay through a plantain patch and down a long line of native huts.

The huts were low, perhaps a three-foot wall, and walled with bamboo splints, a triple layer, with a layer of leaves to make it waterproof. The usual palm-mat roofs were used. The floors were of clay, but were raised some eight or ten inches above the ground. Many were quite open in front. We passed two which had been burned because of deaths having occurred in them.

Several women were observed making native pots. They work them into very good shapes without wheels, simply with the hands. We saw a number set in the sun to dry and protected from harm by a small fetish, a piece of leaf, can, or some odd thing, stuck over them. Fetishes were also observed in the doors of several houses to keep away intruders in the absence of the owners.

Roman Catholicism in Congo Belge:

There was an agent for the S. A. B., Mr. Schoofs, who came out to Congo, having been a good Catholic while in Belgium. Some years later, after a varied experience with non-Christian and Catholic boys, he was advised by one of our missionaries, Mr. Hensey, to take Christian boys as personal help. This he refused to do for some time, but after many sad experiences with the boys that he had been using he finally decided to try one. Finding

this boy quite satisfactory, he employed others.

Some time later a Catholic bishop, inspecting the work of the Catholics in the Congo, came to Bussira and stopped a few days with this agent. Noting that all the boys working for him were Protestants, he wished to know the reason why, stating that it looked rather bad for a good Catholic to have in his employ boys from the Protestant mission. The agent replied, "When you furnish me with Catholic boys who will not lie, or steal, or drink, then I shall turn these boys off and employ them." Notwithstanding the wrath of the bishop, the Protestant boys were kept in the employ of this agent until the time of his furlough; then he exacted a promise from them that they would come and work for him again after his return from furlough.

This agent has always been most friendly to our missionary work, and during the time that we were having much difficulty in securing the grant of Monieka station, in 1910 and 1911, he did all in his power to help the mission secure the site for its work at that place.

March 17, 1916:

While in the back country, recently, I ran across a woman and babe who had a chronic, slowly-spreading skin disease that had caused considerable scarring and deformity about the face and whole right arm of the woman and was destined to in the babe. Some time after I returned to Bolenge, the woman turned up, and with several weeks' treatment the disease itself was cured and further deformity prevented. Then she said she wanted to bring in her babe for treatment, but that she was a slave and her black owner would not allow her to do so lest she never come back to him. But we shall enable her to get the babe, for the state says the woman is free, and we

have but to write a note to the Big Chief of her district requesting the baby's release.

March 3, 1916:

Last night, just after dark, we heard Mr. Edwards' heavy tread in the dispensary room, and he called out that he had a man laid out for me. He had been carried to Mr. Edwards by friends, because he could understand their explanations, and as he found the man and also his friends in a frenzy of fear he packed the fellow on his own shoulders over to me. The patient was a Christian young man giving satisfactory service in the native store of a trading company nearby. It seemed that his attractive little wife had an ardent suitor who wanted to get rid of the husband, so he put a small charm, made from a bundle of grass, under his bed and cursed him with death. He in turn was wearing a counter charm of similar material. His friends had jammed into my little room where he lay on the table, and we had to put most of them out while we made as big a fuss as possible in examining him. He was sure he was

dying, and his great fright was evident, but we found little the matter with him. To counteract his fear we gave him a couple of very bad tastes in his mouth and something else that would distract his attention for a while, and with his wife at his side, we kept him all night.

Though Bolenge is a Christian community and most of its people are Christians, the idea of the efficacy of charms is so deep-rooted that it crops out occasionally in even the more intelligent leaders. As Mr. Edwards stood in the crowd last night trying to calm the people and the patient, one of the deacons stood close by, and though he tried to show his faith in the white man's teaching by laughing, he half shivered while he laughed. This morning another of the deacons was up for treatment, and after sitting on the table where the patient slept last night, I noted that he swung his arms and kicked his legs, as he said, to drive the spirits out of his body.

December 18, 1915:

This afternoon a patient was carried and laid on the grass back of our house.



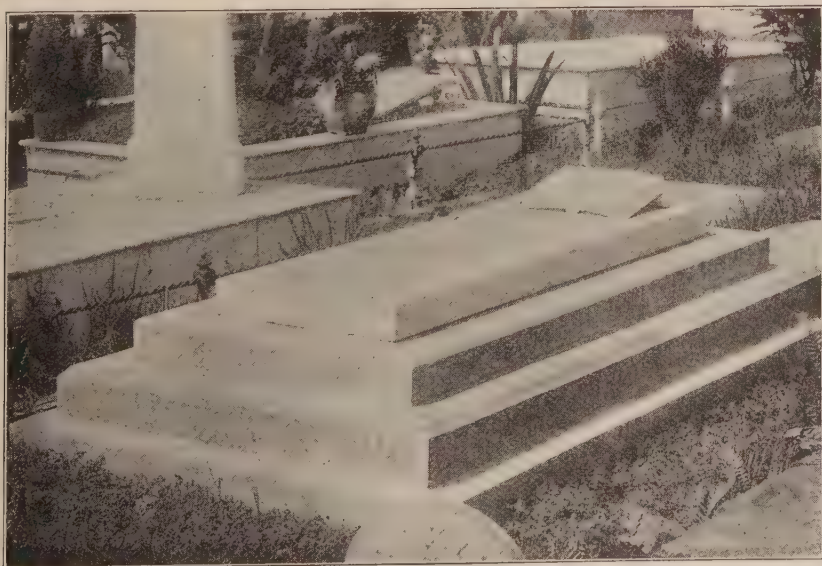
PHOTOGRAPH OF MISSIONARY HOMES AND OTHER BUILDINGS AT MONIEKA, AFRICA.

Four years ago there were no buildings. This station has been "hewn from the jungle." The lumber for the buildings had been sawed by hand in the forest, and the sheet-iron for the sides of the houses was shipped from England.

With the help of an interpreter I learned that he had been unconscious for four days. He was brought from a village several hours away as soon as they had word that I had returned to Bolenge. We had not been here long enough to have things fixed up to do much treating, and I had little hope for the patient, but for the sake of the people about I tried to do something for him. He passed away in a few hours, however, as I expected, but the friends had done the best they could for the man, and I had done what little I could.

Coming in from a relaxing walk after dark, which was incidentally a visit to a sick little girl out in the village, Mrs. Barger and I had settled ourselves for a little language study, hoping to be left alone for an hour or so, when we heard from the porch, "Dokota, dokota." We went out with a light and found a man standing near the door. He tried to explain in words little comprehended by us, but we hoped to catch a word here and there that would give us a clue to his difficulty. He was

evidently in great distress. We caught the word "lokangu" for fishbone, and finally made out that a fishbone had lodged down in his esophagus. Partly as a diagnostic or confirmatory measure, I gave him an elastic gelatin quinine capsule, a pretty big mass, which he swallowed with difficulty but no relief. I thought of the stomach tube; here was my first chance to use it and it might dislodge the bone. The man had, of course, never seen or heard of such a tube. We brought it out in a pan of sterile water and, mainly by gestures, but a little help from our printed vocabulary, indicated how it would be used. He was ready for almost any measure. A second effort was effective. When the man recovered his equilibrium, after the loss of part of his supper, he said that he had had so great pain from the bone that he thought he would die. His evident relief, his grateful manner, and his repeated "Eoto mongo, eoto mongo"—thank you, very much—was our reward for the loss of a half-hour from our language study.



GRAVE OF G. L. WHARTON, CALCUTTA, INDIA.

Mr. Wharton spent more than twenty-five years in India as a missionary of the Foreign Society. He was the first missionary to go out under the Society.

Missionaries Who Will Be



Mr. and Mrs. W. B. Alexander, of Damoh, India. They have spent eight years in India.

Mr. and Mrs. F. C. Buck, who have served a term in Luchowfu, China.



Mr. and Mrs. W. H. Hanna, Vigan, P. I., who have just finished their third term of service.

Mr. and Mrs. C. F. McCall, of Akita, Japan, who have just returned home at the end of their first term of service.



Dr. and Mrs. L. F. Jaggard, of Monieka, Africa, who have just completed their second term of service.

Dr. W. N. Lemmon, of Manila, P. I., has just finished his first term. Mrs. Lemmon will also return with him.

Miss Kate V. Johnson, who has spent thirty years in Tokyo, Japan, in service for Christ.

Dr. W. A. Frym, of Lotumbe, Africa, who has just finished his first term in Central Africa.

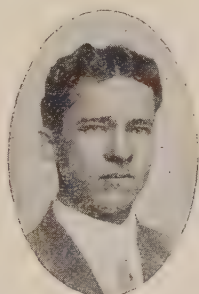
These are the faces of the missionaries who will be home on a furlough this year. Some of them have already set foot in the homeland. These tried and true workers have spent at least a term of service on the field and are home for rest and recuperation. While they are in this country they will also serve in arousing missionary interest in churches and will speak in many conventions. Any communication concerning a visit from them should be addressed to the Foreign Society.

e On Furlough This Year.



and Mrs. David Riach, of Mungeli, India, who are home after three terms of service at the front.

Mr. and Mrs. H. A. Eicher, of Harda, India, who have just completed their first term on the field.



and Mrs. E. I. Osgood, of Chuchow, China. They have served two terms in China.

Mr. and Mrs. C. P. Hedges, of Longa, Africa. Mr. Hedges has spent two terms and Mrs. Hedges one on the field.



Stella Frank-
Harda, India,
has served al-
twenty years on
field.

Miss Edith Apperson
who has served one
term at Monieka,
Africa, in our Congo
field.

Mrs. D. C. McCall-
um, of Vigan, P. I.,
precedes her husband
because of ill-health
after a term of service.

Miss Edna Dale, of
Wuhu, China, who
has just finished her
second term in
service in Tokyo
China.

Miss Bertha Claw-
son, who has just fin-
ished four terms of
service in Tokyo
Japan.

may wonder why so many are home at one time. It must be remembered that the Foreign
w has now 190 missionaries. They serve in most fields a term of eight years, so that one-
of the workers would naturally be home for furlough each year. The term in Africa, because
climate, is four years, and in the Philippines six years for the same reason. Government
s and other state workers in these fields have a much shorter term than the missionaries.

The Spiritual Reaction of a Great Enterprise; Or, What Missions Have Done For the Church.

ORVIS F. JORDAN.

We take many pages in the year-book of the Disciples to tell what the churches have done for missions. The local church reports at the end of the year the distribution of its bounty to various causes that are called missionary. This has given us a habit of speaking of missions in a patronizing way as being something to which we give and from which we receive nothing in return. A new kind of inquiry is now proposed. Not, What have we done for missions? but, What has missions done for us?

THE INFIDEL SHARES.

In the first place, we need to admit that each one of us owes everything to the missionary character of Christianity. The worst old infidel that whittles on the dry-goods box in front of a grocery store shares some of these blessings with the saints. Our forefathers were uncivilized barbarians, and that not so long ago, when the full sweep of human history is taken into account. Had not northern Europe been visited by the representatives of a spiritual religion, our modern civilization would have been retarded for centuries. Many of us believe that modern civilization would never have happened at all.

FROM OUR BACK TO OUR FRONT DOORSTEP.

But we are talking of things nearer at hand. Our thesis is that missions are giving the Disciples of Christ more than they are taking away from us.

Once we were standing on our back doorstep and we saw nothing but chores, the trivialities of competition with some other religious body, or the

planning of an enterprise calling for a hundred dollars for paint on the meeting house. Missions has taught us to stand on the front doorstep and look out into all the world. Religion is dignified by being a world-enterprise. The smallest church shares the importance of being a part of the whole army of God. Men of affairs that might have disdained the church of the back-door outlook are enlisted and committed by a program which has universality.

What a force for education missions has been to us! It has been the means by which nearly every kind of knowledge has been humanized. Our mission band children now study geography from the standpoint of enterprises in which they are themselves engaged. India is not a patch of green on a map, but an aggregation of millions of people who suffer from cruel superstitions and from a false social situation. History is no mere chronicle of wars, but a story of human development in which religion has played a mighty part.

UNITY AND THE HEROIC.

Missions has been a bond of unity for us above every other tie. When differences of interpretation have threatened to divide us, the sense of responsibility to the men and women we have sent beyond the sea has kept us from rending the seamless garment of Christ. It has been hard for the brethren to believe that any controversy is of more importance than carrying out the Great Commission. No doubt every communion in Christendom has experienced the fusing power coming from the white heat of missionary enthusiasm.

Missions, too, has brought the heroic back into the life of the church. We are all hero-worshippers, and once we turned back to the dim beginnings of Christianity to find examples of wonderful self-sacrifice. Now nearly every city is the home of some brave man or woman who has turned his or her back upon the opportunity of commercial gain, or of honor or of power, in order that the Kingdom of God might be established in distant parts of the earth. These brave souls return continually, to make us ashamed of our puny sacrifices in the name of religion. It is significant, and not a mere coincidence, that the end of organized infidelity in the United States was the beginning of missionary propaganda. Christianity proved itself true by the wonderful heroism of missions.

MISSIONS HAVE SAVED OUR LIFE.

Missions, too, has brought a great revival of the spiritual life. A certain type of scholastic interest obscures the spiritual realities of the world. A cer-

tain type of philanthropy is only visionless chores. Both scholarship and service in the church need for motives the pursuit of spiritual reality. Missions has related us to an enterprise so big that no little group can accomplish it, nor can even a whole century prove enough. When unexampled sacrifices of men and money have been made, there is still the necessity of dependence on God for the accomplishment of the task. Missionaries are praying people. A missionary church feels itself a partner of the biggest purposes of God.

Some millions of dollars have been given by the Disciples of Christ. We might forget the converts in Africa, and India, and Japan, and China, and in other parts of the world and still say, "It has been worth all it has cost." Is it too much to say that missions has saved our life? Can we ever cease to be grateful that a world-vision has called us from the arena of debate and driven us to our knees?

Street Pageants in China.

A STRANGE LANTERN FESTIVAL.

GEO. B. BAIRD.

The second day of the second month, in many places in China, is a day of frolic and fun. According to old superstitious belief, the dragon was supposed to lift his head from the earth or water where he happened to be living, and it was the duty of men to prepare innumerable lanterns, so that the dragon would either be pleased by the brilliant reception or driven back to his den by fear, and in either case he was not supposed to appear again until the same day next year.

Although this festival has lost most of its superstitious meaning, except with the very ignorant, it is still observed in great style in many places. In most large cities it is under the

official ban, because it has so often been the occasion of stirring up trouble. In the country towns it is still observed, and the first week in March it was our privilege to witness it in Liangyuen. Mrs. Baird and I were spending the week there with special meetings, and we did not know that we would strike this festival time. I was calling in the home of the head elder of the town, and he explained to me the origin of the festival and its present significance. To-day it is promoted mainly by the business men, just as a street fair is prompted by business men at home. The festival at Liangyuen has a reputation for miles around, and great crowds flock

to the town to see the lantern procession which parades on the street for three nights. Scarcely a home in the city that did not entertain from one to half a dozen outside friends or relatives. The procession was indeed magnificent, somewhat along the lines of "floats" in America. The lantern frames were made of wood and bamboo, and were covered with colored paper covered with paintings and fancy characters. They were prepared in two sections, representing the two sections of the town, with the idea of putting them together for one great procession, but they fell out over the question of which section should take the lead, and as neither would consent to follow, they did not unite. The first evening the north section went to the south section of the city, while the south section paraded in their section, but after that the south section refused to let the north section parade in their streets, threatening a street fight if they attempted it.

A word description of the floats is inadequate, but most of you cannot come to China to see them. Each section was preceded by an elaborate lantern in the shape of a parasol, ac-

companied by several rectangular lanterns with mottoes and famous quotations written on them. They were all carried on poles. Each section also had a large dragon lantern about 100 feet long and about 18 inches in diameter. One was made with the body in folds, as if in motion, but the other one was loosely jointed, and could be whirled in the air, giving it the appearance of a huge monster wriggling its way down the street. The candles that lighted this dragon were mounted on revolving supports so they would always be upright. There were huge lions, and they were hurled through the air by the boys who carried them to give them the appearance of leaping and jumping. One of the most beautiful floats was a large pagoda about ten or twelve feet in height. It was beautifully decorated, and several parts were kept in motion by the pulling of strings. Another float represented a landscape of hills and streams. Another was a small steamboat which was carried and operated by several men dressed up as actors. They sang as they moved, and the boat was jostled through the crowd as if being tossed by the wind and waves. Fireworks were in evidence, and the

REACHING THE CHINESE BOYS.



The Christian Boys' School at South Gate, Nankin, China. This was taken on the fifth anniversary. These pupils pay \$5 tuition a year.

setting off of firecrackers, a skyrocket, or Roman candle was equal to an encore, and the float was expected to stop for a moment and give a performance. There was a group of boys riding on pony lanterns. The front part of the pony was fastened to the stomach of the boy and the hind part to his back, and prancing about they produced the natural notion of riding a pony. Another group represented a bride riding on a wheelbarrow.

The entire parade passed our chapel door, so we saw it all, although it somewhat interfered with our meetings. In fact, the three days of the festival was about useless as far as preaching went, not that we had no one to preach to, but that we had too many. Three or four hundred crowded into our little chapel, which will seat 150. Few of those who came knew what they came for except to "look see." They made so much noise no one could hear. We had excellent meetings for three days before the festival began, and I planned for a decision day to close with, but the festival spoiled all that. The first night the procession began to pass as

we were preaching and the crowd rushed pell mell out of the chapel. About a dozen men did not leave their seats nor even turn to look, so we preached on, and soon the crowd came back with their noise and confusion, and so it was for three days and evenings.

A significant point that appealed to me and furnished an opening for some good teaching was the money expended on this frolic and fun. For several years the town has been trying to start a public school, but always the same story, "There is no money." In three days the people of this town spent enough money to support a good school for a year, but the boys must go to private schools of the old type or come to our mission school, or do as most of them do, go to no school at all. I spoke of this in my preaching, and every part of the room gave signs of approval. What they need just now is a government, both national and local, that will lead them in reform and development, which so many of them now see as their greatest need. The school system must be put in operation as well as on paper.

A Visit to Osaka, Japan.

JOSEPHA FRANKLIN.

As I was on my way to America after nearly twenty-two years of mission service in India, and came through Japan, I took the rare opportunity of seeing something of this most astonishing country of the Orient. On reaching Kobe I found that Mr. Erskine had most kindly come down from Osaka to meet me. When he



made his bow I wondered if he were some Frenchman, then I remembered that the Japanese are called "the French of the Orient." Thus I was introduced to the contagious effect of their politeness. After three weeks in Japan I have not ceased to wonder at the politeness of its people, albeit, I am often homesick for the *salaam* of my Indian friends.

A CHARMING HOME.

Mr. Erskine took me to Osaka on an interurban car. Mrs. Erskine and the children gave me a most cordial greeting. One of the great compensations of being a missionary is that when we meet other missionaries we meet brothers and sisters and nephews

and nieces. In Mrs. Erskine I saw a fellow teacher. As soon as the children heard that I was from India they ran to a map on the wall and traced my journey on it from India to Japan. When they heard that I had stopped in Manila, they brought me a book about a little girl's visit to the Philippines and told me stories from it. Mrs. Erskine teaches her three children herself. As they are of different ages and advancement, she must have them in three different classes. Three days in the house with these most lovable children convinced me that better behaved and better taught children did not live in the big, big world, around which I was soon to complete a circle.

KINDERGARTENING FOR CHRIST.

After dinner, we went to see Mrs. Madden's kindergarten school, or schools. There were two of these held in the same building. The house is

about nine by eighteen feet, and is located in a factory district of the town. Fifty children attend the school in the morning, and forty children attend in the afternoon. I was greatly interested in the little Japanese children, comparing and contrasting them with my own little India children. They sang some songs and marched for us. One little fellow looked at me all the time and kept talking to me, although I could not understand a word he said. Later when all were making their bows and going home, he said he wanted to make me a bow. He was told to do so, so I got one bow all for myself. Here, as everywhere in Japan, I noticed the great cleanness of the people, matting, and buildings. Mrs. Madden has two kindergarten teachers to help her carry on these schools. Owing to the excellent Japanese school system, mission schools do not have the part in Japan that they do in India, although

TRAINING FOR SERVICE IN JAPAN.



1916 Graduating Class of the Margaret K. Long Girls' School, Tokyo, Japan. These nineteen young Japanese women go out well trained for their life work. Miss Bertha Clawson is principal of this school.

many mission schools are still doing excellent work. The Japan government, however, encourages missions to carry on kindergarten schools. Both Mr. and Mrs. Erskine are doing great work because of their schools, as they both have mothers' meetings in their school rooms, and mothers attend these because of their interest in their children.

My second day in Osaka was a very busy one. In the morning I went to Mrs. Erskine's kindergarten school. This is held in a building on the same premises as the Erskine house. The rooms seemed very neat, clean, and airy. Forty-eight children from the best Japanese families attend this school. Two Japanese teachers under Mrs. Erskine's direction carry on this school. Both are very faithful in their work. One has been commended by Japanese officials for her efficiency. After the opening exercises, this teacher gave a beautiful object lesson about a flower. Later I saw seeds and flowers growing in pots about the room, and silkworms in a pot. I understood, then, why this teacher was considered so efficient. These Japanese women are studying regularly with Mrs. Erskine. Besides this work among the women and in the kindergarten school, Mrs. Erskine does a great work in the church.

A BUSY DAY.

The Red Cross Hospital in Osaka would be a credit to any city in the world, and could teach some European and American hospitals much about sanitation and preservation from malignant germs. The feudal castle with its moats and bridges is interesting, because it makes one think of the feudal system of Europe. One could

no doubt spend many months both profitably and pleasantly reading up the history and literature of the feudal days of Japan. It is, however, in the streets of the cities that one realizes the strength, energy, and power of Japan. Every street sends out scores of school boys and girls; every five or ten minutes a street car carries from fifty to seventy-five well-dressed people to work or play; every corner shows an efficient policeman; every shop in a country of shops shows unique or beautiful workmanship. Most of all, being an American of Americans, I could not but admire the intense patriotism of the Japanese.

SPEAKING THROUGH AN INTERPRETER.

On the second night I was asked to speak to the students. One of the teachers translated for me. Afterward I was told that the translation was a very good one. After my first paragraph, I stopped for the translation. It took a most astonishing long time and an enormous number of words to put into Japanese what I had said. In Japanese it seems that big words, polite expressions, and complicated sentences are necessary for a dignified address. I take it, therefore, that I was greatly complimented by the Japanese professor who translated for me, even though I did not get to say more than one third of what I had in mind to say. Six teachers and one preacher help Mr. Erskine in this school. There is a Japanese pastor for the church with which Mr. Erskine is connected, but as he has been ill for some time, Mr. Erskine has himself been doing this work. The church is prospering in its work. Last year eight persons were added to the church, five by immersion.

"To the spirit select there is no choice.
He can not say, This will I do or that,

A hand is stretched to him from out the dark,
Which grasping without question, he is led
Where there is work that he must do for God."

—J. R. Lowell.

Branding Money.

BERT WILSON.

The story of branding Texas steers is an old one, but branding Texas money is something new. On March 12th, F. F. Walters, pastor of the church at Wichita Falls, Texas, gave a ten-dollar bill to missions. On the white part of the bill, written in indelible ink, were the following words:

"Given by F. F. Walters for missions through the Christian Church at Wichita Falls, Texas, March 12, 1916."

Mr. Walters for many years has had the habit of paying his missionary money with bills, and he always writes the above words on these bills, only changing the date. In this way

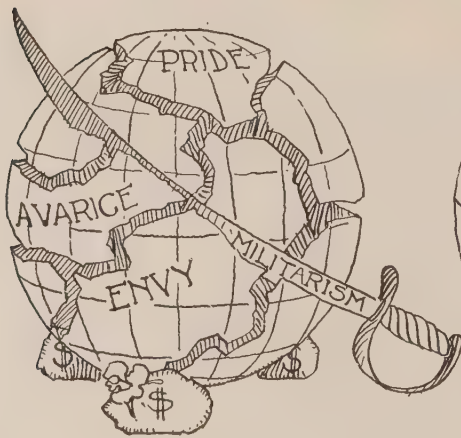
the bill which he gives goes on preaching missions until it is worn out. He said that a few times he has met one of these bills in a different State, and it seemed like an old friend.

He got the idea many years ago from a two-dollar bill which came into his hands. These words were written on the money:

"This two-dollar bill is the last of a fortune of \$60,000, which went for drink."

Mr. Walters says that if that two-dollar bill can preach a temperance sermon, so his money can preach a missionary sermon.

That Which Curses and That Which Blesses the World.



In the light of the world's great crisis, to-day the following words from the pen of Dr. Moore, of Harvard University, are worth pondering:

"Of all the aspects of the contacts of western nations with the oriental peoples, which have of late become so multifarious and have had such vast

effect in the transformation of the East, the one which is least compromised in the present emergency is the cause of missions. The one which has done least harm and most good is missions. The one which has least to take back is the cause of missions. The one which has most reason to go forward in undoubting fashion is the

cause of missions. The one which can have most confidence in its principles, so only that we are true to them, and most assurance of its results, is the

cause of missions. The one which can contribute most to the recovery of the real prestige of Christendom is the cause of missions."

Our Every-Member Canvass.

I. J. SPENCER.

The Every-Member Canvass, in my judgment, is only a commonsense method of securing the adequate co-operation of the membership of the church. "If I were going to fill a score of bottles," said Dwight L. Moody, "I would not throw a stream of water over them, but would take them one by one and would fill each one separately." Since the biblical idea of shepherding men laid hold upon me, ten years ago, and I saw its divine origin, practicality, and potency in the administration of the Kingdom of God, I have been an enthusiastic advocate of that idea. The Every-Member Canvass, properly conducted, is the application of the principle of shepherding to a congregation. It does not exhaust but simply illustrates and justifies that principle which Christ exhibited in his own life. He was such a shepherd as is portrayed in the twenty-third psalm, in the tenth chapter of the Gospel of John, and in the parable of the shepherd in the fifteenth chapter of Luke.

Last year we conducted our first Every-Member Canvass in the Central Christian Church of Lexington, Ky.

COMPLETE PLANNING.

The plan of the campaign was simple, but complete in every detail. The nucleus for the canvassers was furnished by the Men's Bible-Training Class. In addition to the careful distribution of informational and inspirational literature provided by the Men and Millions Movement, we invited President R. H. Crossfield to speak twice to the men on the subject, showing its method, adaptation to the end

in view, and its practicability; also its beneficent, reflex influence upon the canvassers.

The entire local membership was divided into convenient groups, according to streets, and two men were appointed to visit each group of probably fifteen persons. Nearly an entire Sunday afternoon was required for the canvass. No team knew until the preliminary meeting, just before beginning the campaign, what was to be its district, and no one knew until then who had been selected as his teammate. A list of names and addresses was given to each team and, after an earnest prayer, and final instructions as to the right way of approaching those visited, the large company went forth in the name of the Lord to transact his business. Along with every list of names and addresses was furnished a statement of the amounts each person in the list had given during the former year, or had been asked to contribute, both for current expenses and for missions.

THE DAY OF THE CANVASS.

A sermon was preached in the morning of the day of the canvass giving instruction and encouragement to the men about to make the visits.

All the members, but those engaged in the canvassing, had been requested to remain at home to receive and welcome their canvassers. This request was generally observed.

As the visitors went they preached the truths of the gospel and encouraged cooperation. They were very successful, and came back radiant with the

joy of service. They asked for an increase in the offerings, wherever practicable and advisable, and urged regular offerings every week through the duplex envelopes. Many contributions were increased and others were begun. The happy fellowship to all concerned was an indirect but grateful fruit of the enterprise.

There has never been a better year in the financial receipts from the members of our congregation than the year just closing with December, 1915. In addition to larger missionary donations, systematically made every week, the current expenses of the church have been met with greater promptness than during any preceding year. The work of the canvassers was supplemented from time to time by the faithful labors of our financial secretary.

A financial canvass has just recently been made on account of the dedication, in November, of our new educational building and remodeled auditorium in which more than thirty thousand dollars were pledged, covering the

balance due upon them. Our men have been so interested and active in providing the finances for our new building and improvements that they have marvelled on account of the satisfactory payments made for missions and current expenses. The new building and remodeling of the auditorium cost more than \$40,000, but all has been provided in pledges and cash. The value of our present church and educational building is estimated at \$120,000.

Our new, modern educational building, with its forty classrooms and conveniences for segregating all departments and conducting a genuine school, along with our remodeled auditorium, presents a wonderful opportunity for service. But the best part of our work is in building up our men into shepherds and active agents and unifying and enlisting the congregation in the enterprise of winning the world to Christ and persuading men to abide in and be faithful and fruitful in him.

Lexington, Ky.

Heroic Missionary Giving in England.

CHAS. H. BLOOM.

I have just read the reports of some of the "May Meetings" in the *Christian World*, London.

I remember that, last year, the watchword of all the missionary organizations of the churches of England was, "No retrenchment." It was feared that the stress of war would greatly affect the incomes of the societies.

Instead of such a result, the reverse has been true in most cases. For instance, the Church Missionary Society reports total receipts of £382,404, an increase of £24,248, or more than \$100,000, over the previous year. More than half of an old deficit had been paid off, and a sum of £7,593 carried to the Appropriated and Auxil-

iary Funds. "At the close of the report, the audience joined in the general thanksgiving."

The Methodist Foreign Society of England's annual report shows that the total home income last year was £160,044, the foreign districts sent £88,387, and from legacies, interest on investments, etc., there was derived £17,024, making a total of £265,455, which not only met the expenditure, but swept away the old debt of £9,510.

The Baptist Missionary Society raised £114,498, or over \$500,000, during the year, giving them sufficient income to carry out all their program and leaving a balance of £1,100 in their treasury.

The Woman's Missionary Society, an adjunct to the Baptist Missionary Society, rejoiced over a report which showed £12,938 given, being £600 more than last year.

My understanding of all the reports which I have read is that there has been no retrenchment policy. The work has only stopped temporarily in certain fields because of actual warfare being prosecuted on the territory. Funds for missions have not decreased,

but rather increased, during the war period. And this in spite of the fact that all Free Churches of England have suffered fearful depletions in their male membership. Multiplied thousands of their very best men are at the front, and are unable to make their customary gifts to the work. Those at home have rallied to the needs, and have given more largely than ever before.

Beaver, Pa.

Damage By a Good Word.

(From *The Outlook Magazine*.)

Apostle is the Greek word *apostolos* transposed bodily into the English language. With a solitary exception, it has never been translated in our Scriptures.

Apostle, with its derivative, apostleship, occurs in the New Testament some fifty times. Only once (John 13:16) is it translated—"one that is sent." The English word for this cumbrous phrase is *missionary*. It includes envoys sent to foreign lands and any bearer of a special message to its destination.

Were this word translated in the fifty cases of it, most readers of the New Testament would find their eyes opened to one of its primary lessons. A few glimpses of it are strikingly suggestive. Translating the word, we read: "Jesus chose twelve, whom he named missionaries;" "The missionaries said unto the Lord, Increase our faith;" "When the hour (of the Last Supper) was come, He sat down, and the twelve missionaries with him." The church in Antioch ordained and sent out "the missionaries Barnabas and Paul." Seven of Paul's epistles begin with the words, "Paul a missionary." He writes to his disciples that they are "built upon the foundation of the missionaries and prophets, Christ Jesus himself being the chief

corner-stone." John in his vision of the City of God saw that "the wall of the city had twelve foundations, and on them the twelve names of the twelve missionaries of the Lamb." And the book following the Four Gospels is entitled "The Acts of the Missionaries."

The true apostolic succession is thus really a succession, not of prelates, but of missionaries. If the church realized the significance of what this word *apostolos* (missionary) stands for, it would better appreciate the work it was instituted to do. In Africa Mohammedanism has recently been spreading much more rapidly than Christianity, because, said a shrewd observer, "Every Mohammedan makes himself a missionary, while a Christian thinks that another man's work." Despite piteous appeals from our missionaries in straits with overwork and stinted supplies for urgent needs, a shocking number of churches contributed not a cent in 1915. Neither did many that gave give in any proportion to their comparative ability. One, with somewhat over nine hundred members, gave nearly \$8,500. Another, with one thousand, gave nearly \$2,900. A third, with nearly three thousand, gave a little over \$2,500. A great many in that one denomina-

tion gave nothing. Could such conditions so long continue to reproach the Christian name if the people of these churches and their pastors realized what place the missionary had in the New Testament?

"God hath set some in the church, first missionaries," said Paul, as leader

of the church in this function of sacrifice, but it cannot be delegated to missionaries any more than a campaign can be delegated to the vanguard unsupported by an army. The true Church of Christ is a missionary church, and the only faithful Christian is a missionary Christian.

Children's Day Reports That Cheer.

(THESE ARE SOME OF THE FIRST OFFERINGS REPORTED. THERE WILL BE MANY OTHERS AS WORTHY OF MENTION.)

Trinidad, Colorado, reports an excellent program, with an offering of \$20.90.

The Sunday-school at New Berlin, Ohio, has sent a fine offering of \$60. W. H. Hoover is the superintendent.

The Sunday-school at Clarinda, Iowa, Wm. Orr, Superintendent, sends a splendid Children's Day offering of \$202.49.

R. F. Mercer, superintendent at Bowling Green, Ohio, reports \$150 for Children's Day and more to come.

The Main Street Sunday-school, Rushville, Indiana, sends a splendid offering of \$300 to apply on their Living-link.

The Russell Cave, Ky., Sunday-school, reports an offering of \$10. This is a new school and its first foreign offering.

The Children's Day offering of the Warren, Ohio, Sunday-school was \$300. This applies on their Living-Link.

The little Sunday-school at Rock Creek, Ohio, sends \$10.28, doubling their apportionment. Charles E. Taylor is the pastor.

The offering of the Charlottesville, Va., Sunday-school was \$27.20. J. Edwin Walker is the superintendent.

The Sharbe Avenue Sunday-school, Watts, California, sends an offering of \$21.50. J. T. Rowley is the superintendent.

The new Sunday-school at Waverly, Mo., sends an offering of \$10.70, more than doubling their apportionment.

The Kensington, Philadelphia, Pa., Sunday-school has made a fine record this year in more than doubling their apportionment on Children's Day. The offering was \$67.26. Allen A. Moats is the superintendent.

W. G. Loucks, pastor of the East Grand Boulevard Church, Detroit, Michigan, in sending their first Children's Day offering of

\$50.57 from the new church building, says: "This is our first offering with the first pastor in charge, and the first since leaving the rented rooms on another street." Their apportionment was \$15.

Mrs. W. D. Hodges, treasurer of the Aubrey, Texas, Sunday-school, sends their offering of \$21.24, more than doubling their apportionment.

East End, Pittsburgh, Pa., raised \$350 on Children's Day and, together with the church, the offering will exceed the Living-Link this year. L. C. Wilderson is superintendent.

The little Sunday-school at Laughlinstown, Pennsylvania, has sent an offering of \$12.30. This is a Front Rank School. D. M. Fulton is the superintendent.

The First Sunday-school at Atchison, Kansas, more than doubled their apportionment on Children's Day and sends an offering of \$110.57. They had a splendid program.

E. K. Saum, Superintendent of the Sunday-school at Hagerstown, Maryland, writes that their Children's Day offering was \$292.13, with several classes yet to hear from.

Four hundred dollars was the fine Children's Day gift of the Fourth Avenue Christian Church, Columbus, Ohio, where T. L. Lowe is pastor.

The Vermont Avenue Sunday-school, Washington, D. C., reports a splendid offering of \$306 for Foreign Missions on Children's Day.

Euclid Avenue Sunday-school, Cleveland, makes the largest Children's Day offering of the year, \$865. One class of eight fourteen-year-old boys gave \$52.75. F. M. Masters is the superintendent.

D. K. Stewart, superintendent of the Central Bible School, Detroit, writes: "We set our aim for 500 present and an offering of \$300 for Dr. Shelton's work. The result was an attendance of 536 and an offering of \$366.39.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

Dr. Jennie V. Fleming reports four baptisms at Mungeli, India.

Miss Stella Franklin, of India, is in America on furlough. She came by way of Vancouver.

The last month there have been fifteen baptisms at Fukushima, Japan.

Geo. W. Brown, of Jubulpore, India, reports seven baptisms.

H. A. Eicher and family have reached America, and are at East Liverpool, Ohio, Mr. Eicher's old home.

There is a prospect of a mass movement toward Christianity in Bilaspur and in Mungeli, India.

On the evening of March 2, Mr. F. V. Stipp and Miss Myrtle E. Wilson were married in the Christian Chapel at Laoag, Dr. C. L. Pickett officiating.

Dr. C. L. Pickett, of Laoag, P. I., reports the month of April the busiest month he has ever experienced in all the years of his service. There were more than 2,200 treatments.

Miss Edna Dale, of Wuhu, China, who is supported by the Christian Temple, Baltimore, Md., has been asked to give her time to the Bible Teachers' Training School for Women in Nanking.

Frank Otsuka, who has been serving with the Red Cross in France, is now at work in our Tokyo, Japan schools. The enrollment in the Middle School is 160. Of the 60 new students, 17 are Christians.

F. C. Buck, Luchowfu, China: "The boy teachers who teach in the Boys' Department of the Sunday-school are doing well. The attendance of boys has been gradually increasing this spring. Three weeks ago there were over 70 present."

Miss Olive Griffith: "In the annual examination of the Girls' School in Damoh, conducted by the government inspectors, only one girl failed to pass. One hundred and fifty Bible lessons were given in the homes by the Bible-women and myself during March."

Sunday, May 21, was Anna Louise Fillmore Day in the Sunday-school at Norwood, Ohio, her home church. In this church she was reared. She graduated from the University of Cincinnati, and also completed her course in the College of Missions. Already about \$400

is in sight by the Sunday-school to apply on her support.

Dr. J. W. Young and family, formerly of Hutchinson, Kans., sailed on the S. S. Tenyo Maru, June 10, from San Francisco, for the Philippine Islands. Dr. Young is to relieve Dr. Lemmon at Manila, who will soon leave for home on furlough. Dr. Lemmon comes to Texas, in which state he resided before becoming a missionary.

Chas. P. Hedges, Africa, reports school began with 75 enrolled; present enrollment, 101. Very promising. The outlook for the church is very good, and the missionaries are much encouraged. Mr. Hedges and Edgar A. Johnston made a fifteen days' trip into the back country. At the time of writing, all the missionaries were in good health and good spirits.

Leslie Wolfe reports thirty baptisms in Manila and the Tagalog provinces. The average attendance of the Sunday-schools in the city of Manila is 602. The highest attendance so far this year is 723. "We are aiming to reach a thousand before the end of the year. We have now a corps of 42 Sunday-school teachers in Manila. Weekly teachers' meetings are held at four points in the city. Leon Bana is giving his whole time to Sunday-school work."

Frank V. Stipp, Laoag, P. I.: "The convention of the churches of the Ilocano field was held March 4 to 6. It was a good convention, and showed the strengthening of the work in many lands. It was Mr. Hanna's last week on the field before his furlough, and the evangelists were sad indeed to let him go. The report showed 1,300 members in Ilocos Norte, and an average Sunday-school attendance of 2,221."

L. D. Oliphant, Akita, Japan: "Early in April, two Akita boys, preparing for the ministry in Tokyo, returned to Akita for their vacation and held some fine meetings, assisting Taraka Sen, pastor of the Akita church. At Ayra, two rooms were crowded as full as Japanese children could sit while one of the boys taught them the Sunday-school songs and lessons. There must have been 150 to 160 present. At Tsuchizaki over one hundred came two successive evenings to the teaching of the Bible lessons, while 30 or 40 stayed for the preaching services. At Akita

three special services were held, and the church was well filled each time. Pastor Taraka says the number of inquirers is increasing. In all the Sunday-schools the interest is very strong."

G. B. Baird, Luchowfu, China: "The first week of April I visited the out-station at Liang Yuen and conducted the monthly examinations. Both the school and the evangelistic work are in good condition. The work in Luchowfu has gone on about as usual. We have secured a new preacher who has specialized in boys' work. He will have charge of the Boys' Department of the Sunday-school, and will live at the West Gate Chapel as soon as we purchase the property. We have just remodeled the Chinese buildings at the rear of the Central Church, so that now we have ample room for the Primary Department of the Sunday-school."

Mrs. James Ware, Shanghai, China: "The women's work is carried on in the homes of two of our Christians. All take part, and they are very interested, especially in the reading. Many of the women could not read when they first came to us, but the meetings are so conducted that all help each other, so that in time they come to know the characters and can read their verses with little help. The members go out among the other women and the meetings are very inspiring. Most of those who come have a few words to say, whereas at first they were too frightened to do more than look on. We hold two meetings a week, and have had the great joy of seeing two women baptized this year."

Guy W. Sarvis, Nanking, China: "Last Sunday at the South Gate Chapel there were twenty baptisms. There were about the same number of men as women. One of the most conspicuous things about the South Gate work is the number of women members in the church and the attendance at the meetings. This is a marked contrast to Chuchow, where there is a very fine work, but where, on account of the fact that there have been no women workers for some years, except married women, the number of women members is quite small. At the South Gate, on the other hand, Miss Kelly has worked steadily and faithfully and has had a wonderful influence on the city.

Miss Jessie Asbury, Sendai, Japan: "In the month of March I spoke at three women's meetings, assisted at two funerals, entertained the young people of the church for a Japanese meal the evening of my birthday. Three women at Haranomachi have decided to be baptized. I attended our Girls' School commencement at Tokyo. Two Sendai girls were

graduated; one from High-school and one from the Bible school. The one from the Bible school is the daughter of one of our Sendai district pastors. She comes to Sendai City as a Bible-woman.

"I prepared a paper for the foreign ladies' conference, also one for the new Y. M. C. A. in the church. My subject was the 'Boyhood of Abraham Lincoln.'

"I went to Fukushima for a conference with Mr. and Mrs. Young. I entertained two of our country pastors and spent some time in conference with them. Made one trip to Haranomachi. The monthly cottage prayer-meetings were begun this month."

The sad news comes that Mr. and Mrs. Edgar A. Johnston, of Longa, Africa, have suffered the loss of their little child, Robert Paul. His death came very suddenly on March 27th. They had the best of medical care, for Dr. Jaggard was with them, but the little life could not be saved. Mrs. Johnston, in a very beautiful letter setting forth their implicit faith in Christ in their hour of sorrow, writes as follows:

"We buried him at Mrs. Eldred's feet, she who died in Congo without her babies. We laid him with her. It is so hard. We know our Gethsemane. Pray for us. The little one meant so much to us in our work and lonely lives. Another little grave in Africa given for the salvation of these poor, benighted people. As God gave his only begotten Son, surely we can give our little son to dark Africa in all his sweet babyhood."

P. A. Davey, Tokyo, Japan: "One of Mrs. Davey's women workers recently had a strange and uncommon experience. She met a woman on the street who asked her if she was of the Jesus religion, and on finding that she was a Bible-woman, told her she would like her to visit her next-door neighbor. This the Bible-woman did, and to her surprise she was indignantly repulsed. 'Christianity is very disagreeable to me,' said the mistress of this house, and getting some salt she sprinkled it over the Bible-woman and around the door, so that she would not be polluted by her presence.

"There were four baptisms at Koishikawa. Two baptisms at Ushigome. A week ago the total attendance in my Bible classes in the Y. M. C. A. Oriental Bible College and church was 57.

"Miss Ogawa, a graduate of the Girls' School, has begun to work with Mrs. Davey as a Bible-woman. The attendance of women at our church services has been encouraging lately. The Lord's work goes on in spite of the war, which loudly proclaims our human need of God.

"A big meeting of 1,800 people celebrated the 100th anniversary of the American Bible Society. Mrs. Davey was the pianist of the occasion."

Mrs. Eva Raw Baird, Luchowfu, China: "The chief interest of the month has centered around the group of inquirers who have declared their desire to become Christians. These declarations are the result of special meetings, but in most cases the desire is not entirely new. With these taking their stand, the character of our Wednesday afternoon meeting is changing, becoming more of a

class. We are taking the Ten Commandments as a basis of study.

"The little calling I have done this month has been among this group of women. My work has been interrupted by Mrs. Brown's serious illness and the trip to Nanking for the Annual Missionary Convention.

"The presence of Northern soldiers, greatly feared by the people here, has hindered our work somewhat. Younger women are afraid to come out to our meetings and the general atmosphere of excitement has not been conducive to steady work. It is, however, an opportunity to strengthen faith in God's power to protect his children."

Letters from the Field.

PHILIPPINE ISLANDS.

The total number of baptisms in the Philippine Islands during the year 1915 was 710. There are 66 organized and unorganized Sunday-schools with a reported attendance of 5,039. Thirty-five students are enrolled in the Bible Colleges at Manila and Vigan. Besides this, 110 are taking correspondence courses in the Bible. Four newspapers are published: two monthlies in Tagalog in Manila, and one Ilocano weekly, and one monthly in English in Vigan. The larger of the Tagalog monthlies has a circulation of 14,800. The three hospitals in the Philippine Islands had a total of 55,239 persons treated. Surely these few facts not only justify missions in the Philippines, but call for more adequate support of this great work.

CUBA.

HAPPENINGS IN OUR CUBAN MISSION.

W. L. BURNER.

The first four days of the month were spent in Manguito in special services. We had no visible results, but feel that there was a deepening of the spiritual life and new hope and courage given to the members. They have lost several by removal. We meant to baptize two who had requested it, but, after all the preparations had been made, we found that a Baptist preacher over two hundred miles away had stretched forth his hand to hinder them because the wife of one of the candidates was a Baptist.

As Provincial Sunday-School Secretary I visited the most important points in the Province in holding Rallies this month. This has given me an excellent opportunity to see what others are doing and at the same time to sow some seeds of co-operation. The services were in every instance union, were well

attended, and marked interest shown. The series closed with an excellent rally in Matanzas in which all the churches cooperated.

The general work moves with little change. We hope for little advance until after the presidential election in November. Campaigning and stump speaking are the order of the day. Party does not mean so much to one here. The chief concern is to be found on the winning side, so as to secure a job when the race is over.

Our work suffers, and justly so, by Mrs. Burner's absence. We do not have so many young ladies in the services, as there is no woman living in the home. At our last Loyal Bereans Meeting twelve young men were out but not one girl, for the woman who generally comes with them was sick and the girls would not come alone. However, we had a most helpful service. "The missionary's wife," as one of the members expressed it, "gives dignity and grace to the work and confidence in the workers." We abide the time waiting for a steady forward movement which we feel will come with the new social work we are planning to undertake soon.

We rejoice in four baptisms since last report.

Matanzas.

CHINA.

PROGRESS AT SOUTH GATE, NANKING.

E. P. GISH.

At the last meeting of the Advisory Committee a resolution was passed to ask us to prepare plans for the new church here at South Gate. In accordance with this action, Miss Kelly and I have been doing what we could to get ready for the time when we will be ready to put up the building so long needed

here. We soon found when we began to plan for buildings that the property Mr. Meigs bought just before he died would not be large enough for school, dispensary, and church. We feel that our work here will be greatly handicapped if we cannot get more land. In the first place, it is doubtful if wise economy in building can make what we have adequate for the present needs. Certainly there would be no room for expansion. Just when we are facing this problem which so vitally effects the whole future of the work in this great field, it seems quite providential to me that the property which we have rented for over twenty-five years, and which Dr. Macklin and Mr. Meigs tried again and again to buy, is now for the first time for sale. The land already occupied by Miss Kelly's work immediately joins onto this, and the new piece of ground is just diagonally across the street, so our every need for years to come will be provided for, so far as land goes, if we can get this second piece.

This month has seen our chapel overhauled and some needed repairs put in which have added much to the comfort, convenience, and looks of the place. We will in all probability still occupy this chapel for the next two years, at least, so you will understand this is not money wasted.

GETTING CHINESE WOMEN READY FOR SERVICE.

THE NANKING BIBLE TEACHERS' TRAINING SCHOOL FOR WOMEN.

LULU SNYDER.

Many years have passed since mission work was begun in China. Great changes have been brought about in the religious as well as in the political life of the people. Opportunities for teaching have been multiplied. The past few years have been marked by a rapid growth in the church in many places, and greater every year has been the number of those who have heard and responded to the call of service for Christ in China. But when we consider the vast numbers, the millions of people in China as yet untouched by the gospel message, we are convinced that the evangelization of China can never come through the foreign missionaries alone; that it must come through the young men and women native to this country, and that our greatest strength lies in preparing them to take the responsibility for leadership.

It was in response to this call for trained Bible teachers, Sunday-school workers, Young Women's Christian Association secretaries, and pastors' wives that this school was organized. In all our Christian schools there

are splendid young women eager to be used in bringing the message of truth and life to their sisters, and it is here that they may receive the training to prepare them for efficient work. Although the need had long been felt, it was not until in October, 1912, that the school was actually opened, six missions co-operating in its support. It is located in Nanking, a city of great historical importance, and now the leading city in union mission work in China. In no other city would the students find closer bonds of fellowship and co-operation than exist here. Because it is an educational center, visitors of note pass through often, and the students have opportunities of hearing lectures by speakers representative of the best thought in all the various lines of mission work and policy.

A two-years' course of study is offered. Most of the time is given to a thorough study of the Bible, there being beside studies in church history, homeletics, and teaching methods. Some attention is given to Sunday-school work, and we hope later to make this a marked feature of the school. Besides the regular school work, the students are all assigned definite work on Sunday, and most of them have one afternoon a week for assisting in the meetings at some chapel or for house-to-house visiting and teaching. You can see the great advantage to the church in China of having for leaders in Christian work those who have been trained in a union school, who have strong ties of friendship and interest binding them to those of all denominations engaged in the same work, and who have during their years of preparation been working in other missions until they are one with them and at home in any congregation worshipping the living God. There is nothing like it to make for the ultimate union of all Christians in China. And when the hearts of all the workers are united there can be no real division in the church, no matter by what names the different congregations call themselves.

Up to the present time, this is the only school of its kind in China. The students come from North and South and Central China. Many have come at great expense and inconvenience to themselves to take advantage of the opportunities for study here. It is a great encouragement to see the type of student who comes. The entrance requirements are high, and applicants must be high-school graduates or graduates of an accredited Bible-school. There are many Bible-schools to give instruction to our Christian women who want to study for their own spiritual development, but this school has

the one purpose of training efficient leaders, women who can organize the work of a station, who can hold Bible institutes, who can conduct Bible-schools, women who can compel the respect and hold the interest of any group of people to whom they may address themselves.

The enrollment is not large. This year it is twenty; but those twenty come from seven provinces and represent the best material in the church. The school is just in its beginning, but already its influence is being felt in many places in China, and those who have had helpers trained here are the most enthusiastic in their support.

Nanking, China.

AN ENCOURAGING REPORT.

W. REMFREY HUNT.

The country churches are steadily grasping the idea of self-support. They are more and more eager for the purity and reputation of the churches. We are urging that each country church should now support its own day school. Each district pushes social and sanitary work. In one of my country churches, established on a farm, there are

now some twenty-five members. They break bread each Lord's day morning and hold evening evangelistic services.

At Kwan Wei evangelist Djen does fine work. He is making the tenants on the few mission properties there, which have been acquired through the church collections, repair their own properties and clean up the village under hygienic principles. Our mission work is touching these practical problems that, even five years since, we could hardly mention without much tact and wisdom. Mrs. Hunt is getting the Chinese women to clean up their homes and to care for their children with some ideas of culture. All these things count.

This month I have been away in the country much. Visited one strategic point where some fifty men had quit a secret society and allied themselves to the friendship of our little mission there. Evangelist Koh and myself went to ascertain the real color and the bed-rock meaning of their leaving their own coterie. We were feasted and entertained by them in a fine manner. We are simply making this "open door" an opportunity to preach Christ in this wealthy and densely populated district where the name of



MEDICAL MISSIONS PAYING ITS WAY.

These three patients, sick and sore, have been first treated and then put to work in the Mission Compound by Dr. Wakefield, of Luchowfu, China

Christ has been unknown. It is apostolic service. It needs sane and sound judgment and careful handling. *Say, brethren, if we tell you our actual difficulties and send no padded or flourishing reports, can you stand it a while?* We are up against serious problems, but the work is splendid in its foundation principles, and we are building well and leaning hard on God in these most vital times of pioneer service and in the development of the steadily growing bands of disciples, whose experiences will make another thrilling chapter in the modern acts of the missionary apostles. Sometimes we seem to feel the tonic-giving wave currents of your energized prayer-power, and then it gets switched off again. Why should it be so? BRETHREN, pray. PRAY FOR US SOMETIMES.

Chuchow, China.

INDIA.

CAMP EVANGELISM IN INDIA.

H. C. SAUM.

It is not six o'clock yet, but the sun is some distance in the sky, and is beginning to be felt, and I have had my topi on for over a half-hour. I am writing you out under a large peepal tree where I slept last night. I have had my choti hazri of dry toast and tea, as the man forgot the butter. I have been much helped by reading the 15th chapter of Romans and by prayer. There is quiet save for the chatter of the many birds in this tree, and the noises of the people in the nearby village, where my brethren, the evangelists, slept last night, and in which we showed magic lantern pictures. We had excellent attention and interest.

We are in camp now again for nine days, even though April is late for touring, and we expect to be out again for nearly two weeks in May, to complete some plans we have had for reaching inquirers and isolated Christians before the rains. We came out Saturday, the 22d, and have had excellent meetings in the three centers of villages where there are Christians, namely in Pendridida, Barela, and Bhatthri, having thus reached eight villages where there are Christians. We touch two other such centers to-day where are five villages, including this one, where are a total of some thirty-three Christians and a number of inquirers. We are now fifteen miles from home. The former groups mentioned are nine, twelve, and thirteen miles out. I left there early yesterday morning and went to Mungeli for work during the day and got back here at six o'clock last evening. I have the work of completing the new bungalow, as well as station business there, to concern me. Dr. Miller looks after the regular routine of

work along with hospital work, including, of course, the church.

Camp work is always rather strenuous, and it is really more so in some respects this season of the year. Our work is now mostly early morning and evening, and late into the night with the lantern work. We have this after the people eat their evening meal, which is usually about nine o'clock. We got through last night at 10.15, having shown pictures an hour. I lay down for sleep at 10.45. We then get a short night's sleep until five, or even earlier at times, when we have to get up. We sometimes get sleep at midday, though always some rest. It was too warm to sleep yesterday, even in the new bungalow in Mungeli, as the temperature is now 105 to 106 in the shade. We try to return to the camp by 9.30 A. M., unless we go far. During the heat of the day, aside from some rest time, we have been busy working on some tracts we are preparing to print for distribution in this ripe field. The leader in this literary part of the work is Evangelist Hira Lal, who is and has been the chief man in what promises to become a mass movement to Christ before very long in this district. He is a tireless worker and wholly wrapped up in the interests of the work. He does not spare himself, but spends and is spent in extending the Kingdom, whether in the hospital or out in more evangelistic effort. Just now he is distributing medicine to a number of people, and the Gospel is also being preached there again in the village. Damru Nickol, who is our splendid evangelist at Pendridih out-station, is also a very useful and influential man, both in his own village and elsewhere. He, too, is with us in this tour. He is, perhaps, doing the best work just now of the Jubulpur Bible College graduates. He has the work of his station, which is conjointly that of the village farm and the church, very well in hand. I omitted to say above that there are seventy members in three villages very close together, of which Pendridih is the center and which together make his chief pastorate work.

JAPAN.

COMMENCEMENT SEASON IN JAPAN.

EXERCISES AT THE MARGARET K. LONG
GIRLS' SCHOOL.

BERTHA CLAWSON.

The Eighth Annual Commencement of the Margaret K. Long Girls' School occurred on Wednesday, March 29.

The occasion was a particularly happy one, as every Commencement should be. The day was fine, the attendance was large, the interest was all that could be desired, and we graduated the largest class, and one of the

best, in the history of our school thus far. The last part of the last clause you may expect us to reiterate year by year, for *the last class must be the best class.*

The class this year numbered twenty, and they were divided as follows: From the Bible Training School, two; from the High School, nine; from the Home Economics, nine; from Music, one. Besides these, there were tots who graduated from the Kindergarten.

The class address was given by the Hon. Tagawa, member of Parliament and an earnest, active Christian gentleman. It was strongly Christian throughout, and was replete with helpful thoughts for young women.

Last year Miss Parker graduated her first class from the Home Economics Department. This year Miss Winifred Brown graduated her first pupil, Miss Jun Kawai, from the Normal Course in Music. We are very proud of these two new departments of our school. Miss Kawai becomes Miss Brown's assistant teacher in Music, and Miss Hisano Yanagi, of this year's class, becomes Miss Parker's assistant teacher in Home Economics.

One of the Bible School graduates remains in Tokyo, to be associated with Mrs. P. A. Davey in the Koishikawa work. The other goes to Sendai to help Miss Asbury in that needy field.

Of the nine High School graduates, four remain in the school, three to enter the Bible Training Department and one for Home Economics; one enters the Woman's University for higher work in English, one goes to a Commercial School for Women, one to the English School presided over by the famous Miss Ume Tsuda, one to an Art School, and one goes to America for further study in English.

A brief resume of the work of our school from its beginning, in 1905, to the present time is as follows: From the Bible School we have graduated 21 girls; from the High School, 29 girls; from Home Economics, 12 girls; from Music, 1 girl, making a total of 63 graduates in eleven years. Of these, all are Christian but four, and three of these are still studying and waiting the time when they may receive the consent of their homes to receive baptism.

Of these 63 graduates, three have graduated both from the High School and Bible School, and one from the High School, Home Economics, and Music. These statistics do not include the 37 children who have graduated from our Kindergarten. Five of our graduates are in higher institutions for women, preparing themselves as teachers.

God has wonderfully blessed us in the past. We look forward to the future without fear.

CHRISTIAN ENDEAVOR DEPARTMENT.

The Englewood Society, Chicago, Ill., has contributed most liberally to Foreign Missions for a number of years. It is now assuming the support of Eale, an evangelist at Monieka, Africa, under the Foreign Christian Missionary Society.

The Society at Elsberry, Mo., deserves special mention because of its deep and abiding interest in the Orphanage at Damoh, India. These young people have supported one of the boys since the very beginning of the Orphanage. Hira Lal is the name of the boy cared for at the present time.

For some time the Endeavor Society at Lancaster, Ky., has furnished support for Hisa Komai San, in care of Miss Bertha Clawson, Tokyo, Japan. She is now ready to enter the Bible College and prepare for definite Christian service as a Bible-woman. These young people could not carry forward a more Christlike service.

The Society of the Central Church, North Tonawanda, N. Y., is taking a deep interest in the Damoh Orphanage work. Early in the year they pledged \$5, and through the use of the Endeavor Day exercise became so enthused that they assumed support of Timothy, one of the boys in the Orphanage.

The hustling Endeavor Society at Union City, Tenn., where J. Randall Farris ministers, has become a Life-line in the Foreign Society. Evangelist "Yacub Masih," at Damoh, India, will preach the gospel for them on the foreign field.

ANOTHER NOTCH.

The Christian Endeavor Societies contributed \$643.94 during May. This was a gain of \$312.29 over May last year, and makes the gain on the missionary year to June first \$2,594.97. A further gain of \$695.21 before September 30 will reach our watchword, "\$10,000 from the Endeavor Societies by

September 30, 1916." Looks easy, doesn't it? It will be if every Society will have a part, even though small, before that date. Write the Foreign Office *now* just what your Society will do.

"ENDEAVOR CHAPEL."

The money for "Endeavor Chapel," Manila, is not coming in very rapidly. Send in your pledge payable before September 30, that the Manila brethren may be encouraged. We must not let this worthy enterprise fail. If this chapel can be built the work will take on new life and our Endeavorers will be proud of the fact that they helped establish the work of our Master in that great city.

MORE LIFE-LINE SOCIETIES.

We are happy to report three new Life-line Societies, the West Jefferson Street Society, Fort Wayne, Ind., Cadiz, Ky., and Lancaster, Ky. This makes a total of thirty-one Societies in this class. The young people everywhere are taking a deep interest in this plan. It gives the vital life-touch with the heathen world, giving something definite to work and pray for. It is an easy matter in almost any Society to raise \$4.17 per month by careful planning. Try it and support your own worker on the foreign field.

STEREOPTICON SLIDES.

The slides on the Damoh Orphanage work have been used every Sunday since January, and are greatly appreciated by the Societies wherever used. The set consists of seventy-seven beautiful colored slides portraying the work at Damoh, India. These will be loaned free of charge to any Society paying express charges. The Foreign Society has a large number of slides on the different foreign fields. Any of these will be sent Societies if desired.

PLANS FOR THE MISSIONARY COMMITTEE.

A Black Poster. The Dayspring Presbyterian Society, Yonkers, N. Y., has resolved to increase its gifts for missions this year by one hundred per cent. To arouse interest a black poster is used, the letters being stencilled in white. The poster reads:

Missionary Slogan

For the year

\$60

For Missions

Will You Do Your Share?

We Can Do It If We Will.

We Must Do It If We Can.

Getting the Missionary Committee Together. Miss Henrietta Warnshuis, of Holland, Mich., in order to get her committee together, in-

vited the members to her home for supper, after which she gave a missionary party, and organized the missionary committee with chairman, secretary, and treasurer. The members were interested from the beginning, and last year Miss Warnshuis' Society gave \$2.90 a member to Missions.

MISSION STUDY.

A FINE PLAN.

Brother E. K. Van Winkle, pastor of the church at Mishawaka, Ind., has a well-defined policy for mission study in his Endeavor Society. He writes:

"Our Christian Endeavor Society has elected me to teach the whole Society in Foreign Missions the last twenty minutes of each Sunday evening prayer meeting. My plan is to have the missionary committee select those who will prepare a special paper on each chapter and others who will begin at once to draw maps of our mission fields and have them ready for use by the time we need them. My aim will be to give some definite task for each active member of the Society. Each week the whole Society will be expected to study carefully the lecture I give on the chapter preceding, so that they will be ready to answer the questions promptly at the beginning of each lecture on an advance chapter. At the close of the study we wish to have an exhibition of maps and papers in a meeting open for the whole church. We hope to make this a very thorough-going study, at the same time aiming to reach quite a large number."

MISSIONARY CONFERENCES.

The summer conferences of the Missionary Education Movement are to be exceptionally fine this year. It would be well for every progressive Endeavor Society to have at least one delegate at one of these great meetings. There is no place where finer spiritual inspiration can be secured for the year's work. It would pay each Society to provide the necessary money for travel so that some delegate could go. The increased efficiency of the delegate and the higher enthusiasm of the Society after such an experience would amply repay the cost. These conferences are at beautiful summering places where one can combine vacation and study. They are held this year as follows:

Blue Ridge, N. C.	June 27-July 6.
Asilomar, Cal.	June 30-July 9.
Silver Bay, N. Y.	July 7-July 16.
Seabeck, Wash.	July 14-July 23.
Estes Park, Colo.	July 14-July 23.
Ocean Park, Me.	July 21-July 30.
Lake Geneva, Wis.	July 28-Aug. 6.